each for the privilege of spending New Year's eve in crowded restaurants. Neither did they, at the stroke of twelve, put on caps of colored paper, ring cow bells, and throw confetti at strangers. Yet we, who ridiule their traditions and superstitions. can find, it seems, no more satisfacory way in which to speed the old ear and welcome the new.

Perhaps we might profitably follow their example. Certainly their way of waiting for the new year at home, or at the home of their friends, with games and songs and domestic cheer. was less expensive than our way. Also it is a matter for regret that the pleasant customs of paying New Year's calls and of giving New Year's presents has disappeared. All the ritual of the day is gone; even the newsboy brings only a prosaic calendar nowadays, instead of the elaborate poetic address which in years gone by set forth his claims on the world's generosity. And New Year's resolutions exist chiefly in the imagination of hu-

Now, it is true that the apparently harmless customs of paying calls and giving presents on New Year's day were not regarded with favor by all critics of morals and manners. Early in the eighteenth century Henry Bourne, M. A., "curate of the parochial chapel of All Saints', in Newcastle upon Tyne." wrote "Antiquitates vulgares, or the antiquities of the common people, giving an account of their opinions and ceremonies, with proper reflections upon each of them; shewing which may be retained and which ought to be laid aside." And he felt that he must be And he felt that he must be very careful indeed with his discussion of New Year's calls and gifts. He approved of them, in moderation; but he wanted to be on the safe side.

"As the vulgar are always very careful to end the old year well," he wrote, (pointing his satire by means of italics.) "so they are also careful of beginning well the new one. As they end the former with a hearty compotation, so they begin the latter with the sending of presents, which are termed New Year's gifts to their friends and acquaintances; the original of both which customs is superstitious and sinful; and was observed that the succeeding year might be prosperous and successful."

He calls many writers to witness the antiquity Claus Wormius, Scheffer, "Snorro Sturleson," and "the poet Naogeorgus." Then he writes: "And no doubt, those Christians were highly worthy of censure, who imagined, as the heathens did, that the sending of a present then was in any way lucky, and an omen of the success of the following year. For this was the very thing that made several holy men, and some general councils, take notice of, and forbid any such custom; because the observance of it, out of any such design and view, was superstitious and sinful, we are told, in a place of St. Austin, the observation of the calends of January is forbid, the songs which were wont to be sung on that day, the feastings, and the presents which were then sent as a token and omen of a good year. But to send a present at that time, out of esteem, or gratitude, or charity.

"On the contrary it is praiseworthy. For the ancient fathers did vehemently inveigh against the observations of the calends of January; yet it was not because of those presents and tokens of mutual affection and love that passed; but because the day itself was dedicated to idols, and because of some prophane rites and ceremonies they observed in solemnizing it

"If then I send a New Year's gift to my friend. it shall be a token of my friendship; if to my benefactor, a token of my gratitude; if to the poor (which at this time must never be forgot) it shall be to make their hearts sing for joy, and give praise and adoration to the giver of all good gifts. At any rate, we still say "Happy New Year!" whether or not the words have any special significance to us. In the time of the learned Bourne there were those who regarded this phrase with deep suspicion. He writes: "Another old custom at this time is the wishing of a good New Year either when a New Year's gift is presented, or when friends meet, Now, the original of this custom is heathenish, as appears by the feasting and presents before mentioned, which were a wish for a good year, and it was customary among the heathens on the calends of January, to go about and sing a New Year's song. Hospinian, therefore, tells that when night comes on, not only the young, but also the old of both sexes, run about here and there, and sing a song at the doors of the wealthier people, in which they wish them a happy New Year. This he speaks indeed of the Christians, but he calls it an exact copy of the heathen's custom.

"But, however, I cannot see the harm of retaining this ancient ceremony, so it be not used superstitiously, nor attended with obscenity and lewdness. For then there will be no more harm than wishing a good each others welfare and prosperity; no more harm, than wishing a good day, or good night; than in bidding one godspeed."

In Philadelphia there has been preserved up to recent years the custom of New Year's "mumming." Boys and girls-men and women also, to some extent-dressed in fantastic clothes and with their faces painted or masked, could be seen in the streets, up to recently, begging and playing practical jokes. They did similar things in eighteenth century London, by no means to the approval of the curate of the parochial chapel of All Saints in Newcastle-on-Tyne. He writes: "There is another custom observed at this time, which is called among us mumming; which is a changing of clothes between men and women; who when dressed in each others' habits go from one neighbor's house to another, and make merry with them in disguise, by dancing and singing, and such like merriments. * * It were to be wished this custom which is still so common among us at this season of the year were laid aside; as it is directly opposite to the word of

GRATHER TIME LOOPS THE LOOP ONCE AGAIN

in Scotland and England. The first visitor to

house on New Year's morning had the privilege of

there is a reminiscence of ancient fire worship in

the Shropshire custom of stirring the fire on New

Although there are few houses where New

Year's day is observed with its oldtime hospital-

ity, the day is not wholly divorced from the

hought of good things to eat. The ridiculous New

Year's eve dinners in the Broadway restaurants

One of these is roast goose, which is perhaps

more liked in England than America. But even

more characteristic are those admirable little

cakes which come from Germany, and which are

imported in tin boxes. German cooks have made

them for centuries, have lavished their time and

energy on new designs and new flavors, and the

result is a cake so excellent that it must always

So excellent is the German New Year's cake

that it cannot be used for a charm, like the New

Year's eve cake of Ireland. For this was thrown

against the wall and broken into pieces. The first

for he who ate it was sure of a year's happiness.

There was much pleasure in the baking of the

cake. It was placed on a gridiron before the open

fire, and incantations were sung to secure the en-

THE CALL OF THE NEW YEAR

A Christian man sat in the Master's presenc

thinking of the coming of the new year. It was

a good but solemn thing to do. The man's

thoughts in that presence ran thus: "Seeing him

I am sure that every year is 'the year of our

Lord.' It ought to be 'begun, continued and

ended in him.' He will be with me all the days.

My days must be in his hands." The Christian

ence, "What sort of man ought I to be, this year

and all years?" The answer came out of an old

"Complete in him." Again he asked: "What kind

of work ought I to do this year and all years?"

The centuries fade away and he seems to hear

again: "Whatsoever he saith unto you do it." He

asked again; "Where shall I go to be his man and

do his work?" Once more old words leap into

new times: "To your household, to your neighbor,

"The entrance of his word giveth light," therefore

hosts," therefore give yourself to prayer; "I can

self to work; "in all things he shall have the pre-

eminence," therefore give yourself to him. And

THE NEW YEAR.

Julia Ward Howe was no believer in New Year's

solutions all the year round," the cerebrated

athor once said in Boston. "I am no great be-

liever in New Year's vows, for, although they are

splendid things, they really don't amount to much

more than Oliver Wendell Holmes' tobacco reso-

"Mr. Holmes, with affected gravity, said to a

friend on the first day of the year: 'I really must

not smoke so persistently; I must turn over a

new leaf-a tobacco leaf-and have a cigar only

after each'-here he paused as if to say 'meal,

A CASUAL OBSERVATION.

ture," said the woman with angular features.

"Mebbe we are," said Farmer Corntossel.

"We are living in an age of exceptional cui-

I can't help noticin' that people walk right up to

the news stand to buy some pretty fluffy siuff,

while it takes a mighty good book agent to work

but he continued--'after each cigar.'

off a set of Shakespeare."

resolutions. "We should make and keep good

and to all the world." "How can I do all this?"

word which had new meaning, in his presence:

man continued his meditation-always in his pres

be the special delight of the New Year feast. This

point of ritual, surely, must be left us.

cess of the charm.

McDowell.

have no special significance, but there are certain

dishes inseparably associated with the day.

Year's morning before uttering a word.

It is possible that "mumming" is related in some way to the performance which marked "Hogmanay" in England and Scotland, "Hogmanay was the last day of the year. Some scholars think the word comes from the Greek "agia mene," ("holy month"); others from the Saxon "halig monath." which has the same meaning: still others from the French phrase "Au gui menez" ("to the mistletoe go!") which mummers anciently cried in France at Christmas, or from "Au gueux menez," ("Bring to the beggars!"). Whatever the origin of the word may be, Hogmanay was the time for much amateur begging. The children went from house to house, singing

such songs as:

"Hogmanay, trollolay Give us of your white bread. But none of your grey, Hogmena, Hogmena, Give us cake and cheese, and let us go away."

As they sang they collected what they called their "farls"-oaten cake and cheese. From this developed the "letting in" of the new year. Parties of men and boys went through the town. They stopped at the front door of every house and sang until they were admitted. Then they received a small gift of money, went through the house and left by the back door. That a man should be the first visitor of the year was a general belief in the British isles for centuries, nor is it yet ex-

In Scotland the ceremony of "first-footing" has almost entirely died out, but in some of the remoter parts of that country it is pleasantly remembered. At the approach of 12 on New Year's eve a "hot pint" was prepared. This was a kettle of warm spiced or sweetened ale, with a liberal infusion of spirits. When the clock struck, every member of the family drank to the new year.

Then the elders of the family went out into the street, carrying the kettle of spiced ale and a supply of buns, cakes, bread, and cheese. When they met a party of friends similarly engaged, they, stopped to exchange greetings and sips of ale. They went to the houses of their neighbors. sent the kettle from friend to friend, and spent the hours before dawn in sociability and good cheer. If they were the first to enter a house after twelve o'clock they were the "first-foot" and received especial favor.

In England, the first-footing parties were made up generally of the poor boys of the village, who carried a "wassail-bowl" decorated with ribbons. and received in return for their proffered drinks and good wishes, cakes and cups of ale. But in Scotland as recently as 100 years ago first-footing was a democratic social institution, in which few were too proud to share. The principal streets of Edinburgh, it is said, were more crowded between twelve and one on New Year's day morning than at noon on business days.

A simple ceremony, not yet obsolete, consisted in unbarring the front door as the clock struck twelve, to let the old year out and the new year in. In the Island of Guernsey the children paraded the streets carrying the efflgy of a man, emblematic of the dying year. This they buried at midnight on the seashore, with elaborate ritual. At Burghhead in Morayshire, they kept New Year's eve by "Burning the clavie." They made huge piles of herring barrels, and set fire to them with peat. The burning embers they carried home to their houses as a protection against whatever

evils the year might bring. On New Year's day the Scotch of bygone generations believed no fire should go out of the house. If it were given, misfortune might be presented by throwing burning peat into a tub of

There is something suggestive of the Russian Easter in one "first-footing" custom once popular Mail Order Man By Mr. M. O. X. the Busines: Covers a Range From Office Boy to General Tanager

Confessions of a

HOW WE DIVIDED THE MONEY.

The furniture department in our catalogue was a great and immediate success The "fake" illustrations caught the eye of the people and the orders poured in with every mail. We found out that whenever a customer ordered one article there were always a number of others included with the first. And the orders were all cash. of course. I don't remember in those days that we ever had an inquiry for credit. They seemed glad to get the goods by paying the cash and they seemed to get the money together in some manner.

We were busy. We moved away from the city where the business was started and now had a big establishment in one of the biggest of the eastern cities. Our tiny leastet of a catalogue had increased to over fifty pages and there seemed to be no limit to our

My work was now almost entirely connected with the catalogue. I wrote the descriptions, ordered the illustrations made by the wood engravers, superintended the printing and mailing departments and was up to my collar in work all of the time. Whenever anything of importance arose in connection with the business I was always called into a conference with Y and Z and we settled any question that arose.

One day I was called in and the doors were shut and locked. There was something of importance to be discussed.

"Look here, X, we are going to incorporate this business," said Y with a peculiar expression in his eyes. I had seen this expression before and I held myself on guard, in readiness to be very careful of my speech and action as I knew I had need of caukissing the person that opened the door. Perhaps tion. It was like the "hands up" of a highwayman, that look was. "Yes, we are going to incorporate

and we are going to take you in as one of the incorporators," supplemented Z. I held my peace. Here was some

thing worth listening to. Seeing that I asked no questions and was waiting for them to go ahead they looked at each other until finally Y said: "We are going to incorporate for one hundred thousand dollars." He continued to explain, with inter- there? polations by Z and an occasional quescapital stock.

cussed the possibility some day of the enemy.' incorporation and it had always been | That's the spirit. Unite for the comheld out to me that I was to have a mon interest with "trade at home" as good slice of the capital stock. So your slogan. I took up the burden of the argument I explained my viewpoint, recited the various services I had rendered the departments I had introduced, the improvement in the business, etc., for all of which I claimed a good part of the credit. It was due me, too, because I had developed into the handy man about the shop for doing all of

the hard work. We nearly had a row over it. was determined that if they did not treat me with fairness, that I would withdraw and I knew where I could interest capital if necessary to start another mail order business. In fact. I had the capital myself, for by this thousand a year, about \$60 per week. and I had saved a good share of my salary. I told them so with all frank-

It resulted in their giving me \$15,000 of the capital stock and an increase 000 of the stock. It was decided to sell out the other \$34,000 of stock at |. par if they had a buyer for cash and of this sum I was to have 15 per cent.

give yourself to Bible study; "not by might nor by power but by my Spirit, saith the Lord of man. Later, when the capitalization was increased to millions, I got my do all things through Christ," therefore give yourshare of the increased valuation so that I have made pretty well out of it. Of course in this matter I am givthe man arose from the meditation to make the ing fictitious figures. I will not give new year and all years, years of the Lord. And any more details now because it would the Master arose and went with the man .- Bishop | be too easy for you to guess more, for it is no part of my plan to tell you too much about the interior workings of our organization.

> We have figured it all out many times just what becomes of your dollar that you send in to us with an or-

About one-half of it goes for payment for the goods ordered. The rest shells and cannon balls is a very anis divided into dimes and cents for cient one. the payment of postage, printing, into dividends for the stockholders.

The families of Y and Z are now acters. looked upon as merchant princes. They have their yachts, their automobiles, their racing stables, their vari. nagar, and its history is a strange ous establishments. They take their one. annual tours in various parts of the world can supply. And why?

by their fathers many years ago Each year you send more dollars and the wealth piles up in the banks.

cause you will have the unreal instead of the genuine, because you will insist on dealing with the unknown inyou to do this because the rule of life of spoil. s to follow the will-o'-the-wisp blindly. Everybody does this, everybody tries to grasp the indefinite instead of grab-

enchantment to the view, would send Harper's Magazine.

you something in the way of a great prize. Of course we did not. We spend our dollars like water in oreign lands while at home we do not find so much to interest usrather we think that we do not. Year after year I have made the pilgrimage into practically all of the foreign lands. It has cost me, I do not care to say how many, thousands of dol-

tivity.

Yet all this time I know and realize that we have better things to see, better things to ride in, better things to eat, than any other land. To the crooked and thieving guides in Paris and London and Berlin we are the 'easy marks." We are the simpleminded. We are the deluded, the easily decoyed. The gilded palaces of revelry in Paris and Vienna, the unwholesome cabaret of St. Petersburg and Brussels, the gambling hell of Monaco, the glittering vice halls of Cairo-are all maintained by American dollars. We support them. We make them rich. We have made truffles and mushrooms both expensive

and desirable. It's the history of life. Every creature shall prey upon the weaker. And we are the weaker who lavish our money on this sort of foolishness. It is really true that it is you, the people of the soil, the dwellers in the country, who are the wiser, after all. We seek dissipation and sperd our energy and health as well as our dollars in looking for excitement. It is to you, in the country, that the nation looks in time of war. Why not in peace also? The strength lies

sense and judgment. Try it. Get together among yourselves in you 'scattered communities. Hold meetings. Discuss among yourselves what you ought to do to improve conditions. Talk it over-how to keep the money at home. Simply feather your own nests, that's all. Make your efforts count to your own

advantage. Is it possible that the dissensions and petty jealousies that are popularly supposed to exist in all small communities cannot be done away with so that you can all combine for the good of the whole? What if an armed power were on the way down the county road to burn and sack your town and cut the throats of your women and children? What would you do? Would you sidestep a mass meeting, called to create a defense, because Bill Jones or Hank Buncomb was going to be there? Would you sulk and refuse to have a thing to do with the defense plan just because you had some grievance, real or otherwise, against somebody who would be

Not on your life. It would be a tion by myself until it came about grand rally. It would be "Hello Bill" that they had decided to make me a and "Hello Hank." "Gimme a lift present of one thousand dollars of the with this pesky cannon." "Cut a buckle hole in this strap for a belt to hold up Sounds generous, don't it? Well, it my sword." "Hand over the powder didn't to me. We had always dis- there. I want to fire a few bullets at

MATTERS OF LEGAL ETHICS

torneys Decided by Committee of Lawyers.

One of the questions submitted to the committee on professional ethics outraged love. We are apt to forget of the New York County Lawyers' association stated that a member of a justice, holiness and purity and that firm of attorneys recently occupied a high judicial position. While in active 1:13). The light men enjoy only practice one of his opinions was cited against the position taken by his offenses. God's anger can "wax hot" clients in certain litigation. To an- and here he "delivered them into the swer this argument the ex-judge's firm hands of the spoilers that spoiled said in its brief:

"It was a member of our firm who wrote the opinion cited against us. When this matter was recently brought to his attention he gave it as his view that the practice which we in sainty to \$5,000 a year. Y and Z urge is proper and the motion which we make is made with his express sanction."

In response to the question as to whether such a statement in the brief was proper, the committee said: "In The deal was put through and I the opinion of the committee, the reffound myself a comparatively rich erence in the brief to the present is now the savior but who shall yet 'view' or opinion is improper. It is be the judge. That these righteous outside of the scope of allowable argu-

ment " hearts of the people "went a whor The committee also holds it to be improper professional conduct for an ing," lusted after the things repre sented by Baal and Ashtaroth, which attorney to advertise as follows: history tells us were too vile to be "Avoid Litigation-I act as adviser. enumerated. The judges secured for arbitrator, adjudicator and special conthe people of Israel their rights ac fidential agent to diplomatically adcording to the mercy of Jehovah. At just all difficulties and disputes for inthe same time they were rulers, and dividuals, corporations or heirs. Bond as such secured for individuals their given when matters of trust are placed rights. Professor Beecher has calcuwith me. Bank reference." lated that the period of their adminis-

tration was about three hundred and Messages on Cannon Balls. thirty-two years, from the death of The habit of sending messages on Joshua, 1434 B. C., to the anointing of Saul, 1030 B. C. It is probable

In a museum at Calcutta you may maintenance of plant, insurance, of see a silver cannon ball—a real ball, fice help, etc., and last and best of all not a modern projectile—and on it are still visible certain engraved char-

> This was picked up in the jungle near the ruins of the old city of Anad-

Many years ago Anadnagar was world and they live off the best the ruled by Princess Cande. The Moguls invaded India, and, conquer Because you have sent your dollars ing one state after another, attacked to the mail order house, established Anadnagar. The plucky princess fought to the last, and when all the other metal in the town had been used up, took the gold and silver from her All because of the clever wording treasury and had it molded into bulof our catalogue descriptions. All be. lets, on which were engraved maledictions against the oppressor.

These were fired at the enemy, and when at last they were used up, and stead of trading with your own home the town forced to capitulate, the vicmerchants. It is human nature for tors found precious little in the way

Overdelicate.

It was in a small southwestern town bing the things at our very home that the town council, which we infer is becoming unduly delicate, caused Really it is laughable when you this notice to appear in the local newscome to think of it. You sent your paper when a tax on dogs was imdollars to us because you fancied and posed: "Tax on each dog-male, one hoped that the distance, which gives dollar; vice versa, three dollars "--

but one grew before; and what nobler

INTERNATIONAL

always satisfactory. "Distinctively Individual"

for

Fatima Cigarettes

-mild, delightful Tur

kish-Blend. The

choicest of leaf-al-

ways a pure and

wholesome smoke-

Liggett & Myers Tobacco Co.

ALESMEN, AT ONCE-This territory, \$125.00

monthly commissions. Experience not essential. NATIONAL BIGN MFG. Co., DUBUQUE, IOWA

MIGHT HAVE BY THE SCENT

Englishman's Answer to Inquiry Might

Have Been Termed Personal by

Some People.

A certain English humorist, visiting

America, was spending the week in

& town on Cape Cod. One afternoon

he boarded a trolley car and found

the only available seat next to a

roughly dressed and hearty down-

Easterner. Englishman's jaunty cane

and neat outing clothes evidently at-

tracted and amused the workingman.

and with a quick look at his friends

to his cap.

the-Sea?"

across the car, he touched a finger

don't you come from Manchester-by-

The Englishman adjusted the well-

known monocle, exaggerated his stare,

and replied: "Bah Jove How did you

surmise it? And am I wrong in think-

ing that you are from Gloucester-by-

Easy Marks.

Discussing sadly a rake's last success, George Cohan, the playwright,

"These scoundrels succeed because

their prey is always the young, at

"'And so she was thrilled, eh, when

"'She certainly was,' another wom-

Not True to Life.

Exe-What ridiculous, impossible

Mrs. Exe-I know they used to be,

but today many of them are engraved

said in New York:

least the inexperienced.

mers a woman said:

heard it before."

from photographs.

"Of a rake's conquest of

he told her the old, old story?"

things these fashion plates are!

"Excuse me, sir," he inquired, "but"

LESSON FOR JANUARY 3

GOD'S PATIENCE WITH ISRAEL

LESSON TEXT-Judges 2:7-19, GOLDEN TEXT-I will heal their back-liding, I will love them freely,-Hos. 14:4. This year we again return to the history of the chosen people and follow them through the period of the judges, the days of the monarchy un der Saul, David and Solomon, and the divided kingdom in the times of Elichampagne a necessity, we have made jah, Amos, Hosea and Jonah, down to the time of Daniel during the cap-

I. Another Generation, vv. 7-10.

During the days of Joshua Israel served Jehovah, but his influence did not last long after his death. Ever and anon God must needs raise up a Joshua to lead his church. have another "Joshua"-Jesus-who is ever with his people and we de not need any earthly leader (Ps. 62:5 Phil. 2:12). Still God is working through human agents and in ever crisis raises up his spirit-clother leaders. No doubt this "another ger eration" honored Joshua as a her with you. The power is within your but they did not follow in his obed; grasp. All you must do is to exercise ence to Jehovah. It is easy to dis your rights of franchise and your good miss God's mighty deeds among me by calling them myths and traditions or to deny the "accuracy of the reords." Doubtless the Israelites felt their obligations to their neighbors and fellow-tribesmen, but they lost a realizing sense of their obligations to God. America today is charged with an altruistic spirit but seems lacking in a deep sense of that obligation to God which is primary.

Sin of Idolatry. II. They forsook the Lord, vv. 11:13. Backsliding Israel is a proverb. Over and again there was a return to true worship and just as often a forsaking. For centuries Jehovah bore with, forgave, restored and punished this "stiffnecked" people, until the final overthrow and captivity burned into their consciousness the sin of idolatry. The reason for this was their disobedience in not putting out of the land "the gods of the peoples that were round about them." Liberality of this sort always results in spiritual ruin. A nation's ideals about God not alone determine its moral status but eventually its physical and temporal welfare as well. Their way was not evil in their own sight and doubtless they were con sidered very 'progressive, and their course an evidence of greater wisdom than that of their fathers, but it was "evil in the sight of the Lord." We do not understand that these Israelites took up the worship of Baal, the sun god, with all of its abominations at once, but rather sought a combination, a compro worship, which of course led to the inevitable forsaking of God. Verse 12 indicates the base ingratitude of such a course for he it was "which brought them out of the land of an answered. You see, she'd never

Egypt" (Titus 2:14; 2 Pet. 2:1). III. The Anger of the Lord, vv. 14, 15. There is no anger like that of the other attributes of God, those of heightens and makes more black their

that at times one part of the land

was under oppression and other parts

were enjoying security under its

judge. It has been suggested that

Israel, during the time we have been

and now are studying, passed through

four grades in God's school: (1) That

in Egypt; training in bondage and

contact with the highest civilization

of the day. (2) That in the desert:

training in faith, law and religious

observances in the presence of peril

and hardships. (3) That in the time

of the judges: training in self-govern-

ment while in contact with enemies

and moral evils. (4) That of the king-

dom; training in the arts and in re-

ligious life as manifested by the

temple, the priesthood and the

prophets. Idolatry was fascinating, it

had a false freedom, it appealed to

every passion, and was the very anti-

thesis of the Jehovah worship of pur-

The worship of Jehovah always

taught and impressed moral and

spiritual truth and required the con-

fessing and forsaking of evil. These

judges were God-endowed and did not

prostitute their gifts. They were God-

age, faith and zeal enough to show

Israel that the first thing they needed

to do was to forsake the evil and re-

Their equipment was in that "the

ord was with the judge" (v. 18).

Notice that God was with those whom

he "raised up." Of course not all

the stories of Ruth, Hannah and

Samuel. As Jehovah was with the

judges, as they were exercising fidel-

ity in their obedience of his word,

urn to a life of obedience to God.

ed, saw Israel's need and had cour-

ity itself.

are two women going in opposite directions, both with new gowns on and neither looking back at the other. God Keeps His Promises. One Case. IV. And the Lord Raised Up "Can you give me a single instance Judges, R. V. vv. 16-19. These were where the less was made to contain men who felt the bitterness of the the greater?' distress of their nation. God keeps "Oh, yes, I've seen a big woman to the letter his promises, both of make herself small enough to go blessing and of punishment, but "in through her husband's pockets." wrath he remembers mercy." These judges had higher aspirations than

simply to judge, for they "saved" the EXAM people. We who live in this present CASTORIA, a safe and sure remedy for dispensation of grace have one who infants and children, and see that Bears the Signature of Chat Hillthire.
In Use For Over 30 Years. leaders of the people had a difficult task is suggested by verse 17. The Children Cry for Fletcher's Castoria

> "What do you suppose Smith will do with his windfall?" "He'll blow it in."

> Beautiful, clear white clothes delights the laundress who uses Red Cross Ball Blue. All grocers. Adv.

The easiest thing in the world is to

give advice. The next easiest is not

Fresh supply Mrs. Austin's Bag Buck-wheat now on hand at your grocers. Adv. Some people assume they can't have a good time by being good

Don't Persecute Your Bowels

Cut out cathartics and purgati CARTER'S LITTLE LIVER PILLS

ABSORBINE TRADE MARK REGULS PAT OF Reduces Strained, Puffy Ankle Lymphangitis, Poll Evil, Fistul Boils, Swellings; Stops Lamenes and allays pain. Heals Sores, Cott Bruises, Boot Chafes. It is a ANTISEPTIC AND GERMICIDE

hair and horse can be worked. Pleasant to us \$2.00 a bottle, delivered. Describe yo for special instructions and Book 5 K free ABSORBINE, JR., antiseptic finiment for markind r duces Strains, Painful, Knotted, Swollen Veins, Milk Le Gout. Concentrated—only a few drops required at an application. Price \$1 per boatle at dealers or delirered. W.F. YOUNG, P. D. F., 310 Ismulo \$1., Springfield, Mas

WHY NOT TRY POPHAM'S ASTHMA MEDICINE Gives Prompt and Positive Relief in Ever Case. Sold by Druggists. Price \$1.00. Trial Package by Mail 10c.

WILLIAMS MFG. CO., Props., Cleveland, C W. N. U., FORT WAYNE, NO. 52-191

And the Stolen Chickens Are Wafted Across Stream on Their Necks, Is the Story.

All summer people coming and going over the river road have noticed four extra large geese a mile below and no signs that it had been entered. here. These geese belong to the Binn

Absence of Sunday Really Was Not So

to Soldiers.

Much of a Mystery as It Seemed

Some years ago a troopship was

making its way across the Pacific,

farn, across the river, Early in the spring the geese crossed the river and mingled with flock.

THIEVING GEESE SWIM RIVER | would come in the morning and return | commotion near the river bank. Look | now inclosed in a pen. -Breweston at night. This continued until re- ing there, he saw two geese with heads (N. Y.) Dispatch to New York Trib-

A few weeks ago Bagg observed that ten of his choice hens were miss- started and swam sideways across the Last week he lost 18, and as his hen- tered the water, another hen flew to house was locked, the windows barred their necks and they departed. he believed that a fox was carrying away his poultry. Saturday he put that 40 strange hens had joined the

ing and attributed the theft to thieves.

in the day watching his diminishing Binn flock. After explaining the ex- Mrs. Knaggs was unable to speal for ploit of the geese Bagg was allowed two weeks, and I gained seven the towls on the Bagg farm. They Late in the afternoon he heard a to take his hens home. The geese are pounds."

group of disputants discussing the have no mo' Sundays." question from every angle. Finally he bound for the Philippines, carrying a could stand it no longer, and spoke up: squadron of the Ninth cavairy (col- "If yuh niggahs 'll shut up fo' a min-

EXPLAINED BY THE STUDENT | Monday. The colored soldiers were | "Well," said the sergeant, "hit's dis | "When I called her up five hours bemuch puzzled by this remarkable oc- way. De yearth has a North pole, a fore the reception to ask about the currence, and many discussions arose | South pole, a Eas' pole, an' a Wes' | condition of the plane, she exclaimed: among them as to the explanation. A pole; yest'day we passed de Wes pole, 'I sent the piano back to the fadory wise old sergeant sitting on deck an' we got out of Christian an' into last week for repairs. Can't you play smoking his pipe, was listening to a heathern lands, an' we ain't goin' to something without one?" The only

together and perched upon their une.

necks was one of his hens. The geese

river. The two remaining geese en-

Bagg entered his rowboat and rowed

to the Binn farm. There he learned

Marie Caslova, the violinist, used to ly' I answered, 'I can play the Chacalendar skipping from Saturday to geant?" asked one of the disputants, brought her musical knowledge played the violin."

things I had at my finger's ends for violin alone were some Bach sonitas. This gave me an inspiration. 'Cerain-

Greatly Benefited.

same all the time, Mr. Knaggs."

ied a little last year."

"Tell me about it."

"Your weight seems to be about the

"About the same. However, it var-

"Owing to an affection of the throat,

in southern Virginia the farmers' hers are turning to the systematic other states cultivate corn. The crop Youth's Companion. is profitable either as food for human beings or as feed for hogs, and produces also an excellent hay. Some of the peanut butter concerns have offered prizes, and the government furored). The ship arrived at the 180th ute, and quit 'splayin' yo' ignan'ce, I'll tell of a reception at which she was to conne.' After a moment's silence a nishes skilled advice in the form of man residents of the country. The meridian on Saturday evening, and 'splain de mattah to yuh, so's even yuh be the soloist, which was given by a disapopinted voice replied: 'But my a recent circular. How better can a game at once attained an amazing verse 18, is one which signifies grief there was so Sunday that week, the can und'stan' it." "How is it, ser woman whose sudden wealth had not dear, I would so much rather you be be benefit his generation mach by popularity among lovers of card and sorrow.

ambition can even a high-minded pig of the time, nor all of the land at have than to fatten himself for Christ- all times was thus torn and being cultivation of peanuts, as boys in mas on the esculent "goober!"punished as is clearly suggested by

> The game of pinochle appears to have been invented in the United they brought to the people deliverance as long as they lived (v. 19). States about the year 1850 by Ger-